

The Liberalist

The Celestial Surgeon

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no shining morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

—Robert Louis Stevenson.

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The Peoples Church

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The Liberalist

Preston Bradley Editor
Grace Thayer Bradley..... Associate Editor

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Meditation

"It is the deepest longing of our heart, eternal One, that standing on the threshold of this week in which all Christendom shall follow through those lost agonizing days when utter loveliness and superb and perfect realization goes on its way to its cross, that our hearts and our minds may become adequately and competently understanding that we may not be confused by all of the objective aspects of this Holy Week, but that its deeper and hidden truth may be revealed to us all.

Help us not to be enamored with externals. Help us not to be disturbed in an effort to retain as literal that which was wholly intended as symbolism. Coming this day from myriads of homes with many backgrounds and many influences, with a wide variety and diversity of theories and opinions we come into the presence of the King,—one who dreamed that his whole world might become his kingdom. In the midst of a world where, while we stand in our pulpit and all is calm and peaceful and quiet here,—yet there are millions who are anxious, and broken, and frightened,—and the King is without the city gates standing at the borders of nations just as he stood and looked over the city and wept. We can hear him sob even in the triumphant procession, for his ears were deaf-

ened to the plaudits of men and the acclaim of multitudes. He sobs, as the refrain of their welcome, 'O Jerusalem, O, Jerusalem, how oft would I have gathered thee under my wing as a hen doth gather her brood, but ye would not!' The decision is made.

Infinite Heart, soften suffering this day, silence pain, wherever people are ill and weary and worried reveal thyself to them. And cannot a way be found to stop the madness of the world? How much more blood, how many more oceans of tears, how much more destruction, how much more hate; what is needed to stop it? Canst Thou not, almighty God, reveal thine ultimate power in the hearts and minds of men that this ghastly horror be stopped?

And we ask this morning in our prayer that first of all hate and murder and envy and jealousy and pride be taken from our own hearts. Cleanse us first, that is our prayer. On probably the world's most critical Sunday cleanse us, that we might be the worthy vessels, unspotted, unstained, of Thy Love. And so it is a very old prayer; we do not mumble it, we do not hurry it, it must sink into our consciousness now as never before:

'Our Father, who art in heaven,
— — —'

"SPIRITUAL POWER"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church
of Chicago, April 6, 1941

"A person of such historical and ethical importance as Jesus of Nazareth needs to be understood not only in the light of how his personality and teachings affect this present generation, but we get a much finer and better idea of the effect of his influence upon this generation when we are more thoroughly grounded historically in the economic, industrial, political and religious scene in which he expressed himself while here upon earth.

One of the defects, it seems to me, in the emphasis which Christian ministers usually give to this Holy Week, to the significance of this Palm Sunday, as well as to the principles and the overcoming of Easter Day itself, is to be found in a tendency to desert the historical significance of all of these things in the period in which they occurred. We are artfully inclined to think of some sort of uniqueness and to elongate that uniqueness out of all proportion to the reality of the incident itself.

Therefore, it is not the conventional sermon which I would preach this morning, but rather, I would go behind the scenes of this first Palm Sunday and then see if we can make applicable to our modern world the significance of that scene to the generation of which we are a part.

Jesus cannot be separated from the age which produced him. It is not enough merely to speak of him as a universal figure, or a universal character. It is not enough merely to sentimentalize over him until we acquire a certain number of conventional and platitudinous phrases which have been reiterated and reiterated again and again until the vitality which we associated with them has been completely eliminated.

The conception of Jesus which will be a powerful factor as stimuli in the forming of the future action of our civilization is paramount. I think it is the most important thing for us at the moment, for certainly it is not to be denied on the part of any thinker at all, or any person who is informed with regard to the historical processes, that if any man in human history has an answer for the present dilemma of the world and an answer to the tragedy of this present hour, that man is Jesus of Nazareth. Of that there can be no doubt, I think, even on the part of those who refuse utterly to have anything whatsoever to do with organized ecclesiasticism or institutionalized religion. They stand above all the fog of our theological controversies and our ecclesiastical upheavals the superior and supreme personality of one who was so highly endowed in his sensitiveness to human values that he prepared to meet any issue, any circumstance, any condition in life and stand by his principles! It is the 'standing by' those principles which unquestionably contributed to his untimely murder, for Jesus was assassinated thirty years before his time. He should have had forty years more, at least, of active episode, into the motives.

Now, the scene with which we are particularly concerned this morning, and one which commands our attention, is something more than the usual and traditional Palm Sunday picture of Christ on a lowly beast entering into Jerusalem that is so frequently drawn by those who never see beneath and beyond the significance of the episode, into the motives.

We can draw all sorts of lessons in the realm of moral and

hical philosophy as well as in the territory of religion, recognizing fundamental principles involved, any one of which would be one and beneficial for our consideration and emulation.

I am not concerned with the obvious this morning. Quite the contrary, I want, if I possibly can, within the confines of our special interest in this Palm Sunday event, to link up the significance of this triumphant entry, so-called, into the City of Jerusalem, to the thing which is taking place in our modern world, where there is a complete analogy. In other words, as we cannot explain the entirety of the teachings of Jesus and the supreme mastery of his personality and the spiritual domination of his influence apart from the age in which he lived, therefore it is necessary for us to have a deeper and fundamental understanding of his relationship to that age.

The age in which Jesus expressed his altogether too short ministry is one comparable to this age in myriads of respects. That there were great distinctions we must admit. It was almost a pre-scientific age, when the great sciences which we now understand and in which we have made such advances were practically unknown. Chemistry had not arisen to any great degree, it was still alchemy. Astronomy had not come, it was still astrology. The science of medicine was in its infancy compared with its development in recent centuries, with the result that man was not living in the atmosphere of a mechanistic civilization in the sense in which we are living. Invention had not proceeded very far. You and I who have lived during these past fifty years have lived through a great epoch of invention and science. When we look at our modern world and see what invention and science have done in the field of communication, and the capacity of communication with each other in the elimination of the barriers

which permit the constant interchange of thoughts between continents, and in the means whereby we can imprison ideas in cold type and publish it so that many can be reading the same page at the same time, it is only necessary for me to suggest by the way of establishing my thesis that the age is tremendously different; but the fundamental principles involved in the realization of something called 'civilization' are no different at all; that though the age in which he lived had the limitations of that age, the magnanimous spirit of ever enlarging the area of human consciousness in the realm of human nature remain identical as it is today; but there is a deeper analogy which is the foundation of this incident and it is that analogy with which I am concerned.

One of the lamentable things to me is the tragic ignorance of people,—some of them the most loyal devotees of Christ and Christianity,—who have obscured the setting in which their Christ and teacher grew and developed, by the introduction of a prolonged plan called sometimes the 'Plan of salvation', in which they inject a great lineage of historical prophets of one sort or another, and they tie Jesus up into a definite fatalism and they take the whole plan of salvation as something which was evolved in some supermind. This, on the surface, has the appearance of a very definite fatalism in which the character of Jesus is involved, and in building up a theological Christ they neglect a human Jesus, and in building a theological speculation in which is involved all the theories in the area of salvation itself, they lose the very impetus of the divine personality of the teacher.

The age in which this young man arose was an age in which the whole civilized world was under the domination and under the embracement of an oligarchy of world dimensions called the Roman Empire. That Roman Empire

was making its ceaseless quest wherever there were evidences that there were people, or nations, or natural resources of food or minerals or power which would be to the personal advantage of the great centralized empire. That Roman Empire was history's first Fascist gesture; it was the first effort to make absolutely operative in that international relation the principle of operative Fascism. It was an age of strength so that any nation which found itself inferior in meeting the resistance of the conquest of the Roman Empire was a nation which was literally enslaved.

Jesus was born a slave; he was born a slave of the Roman Empire. Palestine, at the time he was born, was a Roman Province. The rulers over Jerusalem and the rulers in Palestine were Roman rulers. They had established themselves there in Caesarea, not in the City of Jerusalem, for Caesarea was the capital city of the Roman invaders of Palestine, and there in Caesarea was the artery which reached out and influenced the affairs of the entire economic, industrial, and political life of the Provinces of Palestine. By sufferance of the Roman Empire a representative of the Caesars then selected from the chief priests, Pharisees, and men influential in the economic and industrial life of the nation, who went into a co-operative arrangement, what we would call today in international affairs, 'appeasement'—with their Roman conquerors, and they established a semblance of local government over their cities, their province, and the Provinces of Palestine in general.

There is a complete analogy, ladies and gentlemen, between the specific framework of that period of world conquest and the one you are now finding in the modern world. Jesus was born in the lowliest of these provinces, the Province of Galilee. The Galileans were not only quite illiterate, but they were likewise labor-

ers, serfs and peasants, so much so that in other provinces of Palestine under the Romans the Galileans were ostracized, and Jesus started his ministry as belonging to a group despised and hated not only by the ruling hierarchy, but by his own race. Alone, and politically controlled by the Roman Empire, he started life despised and rejected of men with the lowliest of the lowly, against a background of ignorance, of fear, of slavery; and this sensitive young man, the son of a carpenter, and his father, a worker, were receiving the penalty of an imposed Roman citizenship which so manipulated its political activity that once every year it sent out an edict throughout the land that all of them are to come to the City of Jerusalem to be taxed and every dollar of that tax was to be used for the exploitation of the official Judaism of the period and to help finance the conqueror, and much of it found its way back to the rich treasury of the Roman Empire.

This historical background in the episode of Palm Sunday is not usually emphasized, and it is not emphasized because if we draw too definitely a parallel, we may find ourselves in a position of saying and doing something which might cause a certain kind of orthodox that makes a great ado at Palm Sunday,—a great affair; the Prince of Peace, the King of Kings, the resurrected Lord,—to find something in its thirteen centuries of history in which it is supposed to have been the crystallization as well as the custodian of the vital spiritual truths of the Master, which would show that somewhere along the line these ideals must have been tragically deserted. There is only one interpretation that could possibly be given to the complete moral collapse of Christianity in becoming a factor in the preservation of peace and brotherhood, so that today on the 24th anniversary . . . twenty-four years ago today the United States declared war.

remember that day, I remember where I was, I remember the reactions which swept through my soul and heart, . . . and twenty-four years later, almost to the same hour, there is released in the Balkans of this modern world what unquestionably may be a development on and into the end for us all, of something that we consider beautiful and precious and infinitely necessary to our well being.

There is no difference in the ultimate clash; it is historic; it is more than 2500 years old. It belongs to the centuries, and you and I are going to live through that clash again in human history, — the most stupendous hour in which to be alive! I hope that God will be infinitely kind because I should like to live for twenty-five years more. I want to see the next twenty-five years of the unfoldment of this historical drama. I have watched it through the last quarter of a century. I can see forebodings that are evidences and indications, — they are all about us everywhere, — that these two final imperatives, upon one or the other of which will depend the future peace, the perpetuity of fineness, the preservation of culture, and all that speaks for the human spirit and the value of the human soul, are once more going to come to terms, that came to terms in that century of the Master. It was then and it is now, Christ or Caesar. And down through the years one by one, century after century, has the issue been developing and crystallizing until on this anniversary of another great tragedy twenty-four years ago, we look ahead twenty-five years hence, Christendom welcoming a king: 'Hosanna to the Highest! Hosanna to the Son of David!' — what a picture! Where has this Christendom been for twenty centuries that now this is the best we can do? Every nation, with but one exception, and that one exception was Japan, in the last war twenty-four years ago, was a

Christian nation. Germany with her Kaiser, head of the Lutheran Church, Britain with her king head of the Anglican Church, America with her president a prominent Presbyterian, France with her premier a worshipper of the Christ, and more than a quarter of a century ago Christendom could find no other way, and now, twenty-four years after, while I speak, bombs and shrapnel and incendiary bombs have already lighted the sky of Belgrade, and while worshippers in a Greek Orthodox Church a few hours ago were shouting: 'Hosanna to the King!' the roof fell and hundreds of worshippers were burned to death in the last few hours.

We sit here in our Church in peace and in comfort, safe, and saying the same thing. Jesus came to his age and faced an economic, an industrial, a political, a moral Fascism in Palestine and from the time he uttered his first lovely and unimpeachable truth Caesar determined to get him, and co-operating were those high priests, the officialdom of a degenerate religion which had sold out, a religion which had compromised, a religion which had become a religion of exploitation. And where did this teacher go?

Let us stop our sentimentalizing, stop our emotionalism, stop our sense that we must not be disturbed—where did he go? He was not deceived by the welcome and he was not deceived by the plaudits of the crowd; that meant nothing to him; he was not deceived. He knew in his Jewish heart what every Jew has known and expected for six thousand years; that in the heart of Jesus was the Messianic hope; and it is in the heart of every Jew today. There is not a Jew in the Church or on the air but what it is as natural for that Jewish mind and heart to entertain the Messianic hope as it is for them to breathe. And he knew that that crowd of people were exploited; they were workers, poor, illiterate, in the

vernacular they would be called, in our social status 'scum', and they were looking for a saviour. They were under the iron heel of Caesar, they were being robbed, exploited, condemned, nothing more than serfs, that's what they were, and Christian preachers and Christian priests are not telling the people that about Palm Sunday, they are preaching a lot of fol-de-rol and theirs is a life of ritual and ceremony, and the real truth of this story is not being told in these hours.

This is a strange kind of a Palm Sunday sermon, I hear you say, and I should twiddle my thumbs and be modest and get a palm and wave it—I heard one of that kind on the air before I came to Church, and I thought, here is a great hour, a great moment in human history, the most tragic hour that history has ever known, and we are still puddling around on the rim of that hour, and with most of us it has not gone deep into our souls yet!

He knew that those people were looking at him as a saviour, they had heard about his wonders and had followed him through the sweat and tears of his pilgrimage to the city, and there he comes, the King! No wonder they shouted 'Hosanna!' He was their saviour, he did stand as the realization of a Messianic hope, but what was the tragedy? The same identical tragedy that we feel today; it was materialistic prosperity and physical security which the people wanted, for when he said: 'My kingdom is not of this earth; my kingdom is within your hearts' they could not fathom the paradox, and that's the tragedy today!

How to make articulate the intelligences and in the consciences of this modern world these fundamental truths—how can we do it? Tell me how. How can we make humanity see at this hour that we are all committing suicide? Jesus saw it, he saw it in that hour, and where did he go in the

presence of that suicide? And now we come to the part of this Palm Sunday idea that is still more disconcerting. I am glad if I can preach a sermon that will upset you. We have had so much up and down the years that has been slightly of a narcotic. I don't want to be narcotic, I hope I will upset you, really upset you. I know that you are upset, but I want to really upset you, do a good job of it. Sometimes we have to be shocked into our sensitiveness and out of our inactivity.

What was the real key to this whole Palm Sunday episode? It was not the colt, nor the palms nor the shouting; all of these things are subordinate. The real episode is to be found when this young man who felt that he was supported by this crowd and mob of people who were despised and hated and used as tools by the hierarchy and their own kind alike, this young man who came into the city and stirred them up, felt 'Now, we can do something!' He went to the very festering sore of the whole business, and where was that? The temple! A great many people have an idea because they use the word 'temple' it was associated with the House of God only, and a place where people worshipped. The temple was not only a place where people went to worship, it was the financial center of the city as well, and the rich of the city had their safety deposit vaults in the temples in which they deposited their jewels, and wealth, and the priests of the temple were the financiers of that day. It had also become the center of the city's officialdom, the wealthy class, and some of the stronger and more effective friends of the Caesars. It was the center of the political graft of the Caesar's powers, it was the center of every ignoble, vile thing that a government seeks to bring to a people when government is strong enough to do it without running into difficulty. The tem-

ple was more than people think it was when they read this episode, it was the very capital of the whole ignoble situation, and that's the first place that this young dreamer and idealist went.

Up there, the chief officials or high priests, who were always the gentry of that community and given the positions which they held because they compromised with their Roman conquerors,—for it was the Roman Emperor who appointed every high priest of the temple,—and the Pharisee, Sadducees and the High Priests, what did they do? They exploited these pilgrims as they came up to pay their taxes. Is not that a familiar word? But it is not one-half as familiar as it will be. It will be much more familiar in the not distant future. The analogy here is quite striking, for the people were under such a severe burden of taxation that it represented the accumulation of all they could muster in order to pay their taxes. When they took their money and laid it down before the officials to pay their taxes the high would pick up the coin and look at it and say: 'That will not do, it cannot be used, you will have to change this for the coin of the realm with Caesar's inscription upon it.' He changed the money, and when a money changer changes money he has the advantage. And when Jesus went up into this temple, what would they do with their lambs and their doves? They would bring their burnt offerings and they would look at a dove and say: 'It will not do' and they had to buy a dove from the high priest, and 'This lamb will not do, it is imperfect, it cannot be used', and away it would go, and the priests took the skins and the hides of these animals in the temple and sold them to the tanners and put the money or profits in their pockets. And when this episode of Jesus cleansing the tem-

ple occurred, this man felt that he had the backing of the crowd that he was trying to help, and he was a leader who would not let them down, and they followed him into that temple, and he stood and watched that scene, and he knew. He reached over and took some of the cords and pieces of rope with which they had tied their animals, and the righteous indignation of this peasant poet, God-man, swept all his sense of that which would be diplomatic away from him and the nobility of his great heart and nature spoke out, and I can see him as he takes those wrapping cords and those ropes that had tied the bullocks and goats, and winds them around his hand! O, gentle Christ of the quiet statuary in the altar, of the clean face and hands in the stained-glass window, gentle Christ with that superb expression of sweetness, calmness and poise, gentle Christ who loved men and humanity and who believed that the most sacred thing in the world was the human personality, gentle Christ, how strange, how unlike you. It does not seem as though that was you at all, but it was, it was! **THE BREAKING POINT OF HIS LIFE HAD COME! THE HOUR OF HIS MINISTRY HAD DAWNED, THERE COULD BE NO COMPROMISE NOW!**

And I see him as he twists those cords about that hand, and his voice shrill and loud above the money changers, above the fluttering of the doves and the bleating of the calves, above the confusion, above it all: 'You, generation of vipers, hypocrites, thieves, you cannot make this house a den of thieves! Out, out with you, all of you!' and turning the tables until the money dropped in a shower of glittering gold with a ghastly echo and when the noise of the confusion reached the rafters, the people shouted then: 'Now, he is King!' That's Palm Sunday."

Dr. Bradley Preaches at Outdoor Services

Grace T. Bradley

When we remonstrated with Dr. Bradley for accepting invitations to preach for two July Sundays at two tremendous services in two widely separated cities, he said: "Well, you know I like to preach about twice during the summer just to keep my hand in—otherwise I might forget how!" And as these were to be outdoor services for very special occasions, we realized they would be interesting experiences, and agreed to fall into the plan (literally) and go along!

The first service was for the Annual Aquatennial in Minneapolis, which is an elaborate and gala affair lasting seven days, and opening with an outdoor religious service Sunday morning, July 13th, in Powderhorn Park, where there is a natural amphitheatre.

We enjoyed a very pleasant drive to Minneapolis on Saturday, stopping for luncheon at a most attractive eating place at Moose Lake. Upon entering we were cordially greeted and shown to a table on a cool porch overlooking a broad lawn. The food was excellent, the service artistic, and sweet looking girls in quaint cotton print gowns waited on the tables. We decided to compliment the proprietor as we were leaving, but before we could say a word he said: "This has been an honor, Dr. Bradley, to have you come here. I hear you over the radio every Sunday and I have seen you once before; that's how I knew you when you came in!" Then up came a lady and gentleman who had lunched and were leaving, and said the lady: "It is good to see you, Dr. Bradley! I knew you summered up here in the North, but never dreamed we'd run into you! We are quite often in The Peoples Church in the winter."

And so it is everywhere we go—Dr. Bradley and The Peoples Church have friends.

That Sunday morning was very warm (warm really doesn't express it!) We had to be at the Park at 8:30, the service beginning promptly at 9:00. The committee in charge arranged the service for this early hour so the churches could not complain that the Outdoor Service interfered with church services at eleven o'clock.

As we neared the Park we saw the streets thronged with people, hundreds of them carrying folding camp chairs. Thousands sat on the grassy slopes without chairs; and at the bottom of the "bowl" benches were grouped for the uniformed Aquatennial Committee and guests of honor, and for the large chorus choir. There was a platform upon which was a Hamlin electric organ, several chairs for those taking part in the program, and eight huge bouquets of pink Gladiolus and Shasta Daisies. In front of the platform was a hedge of green boughs, and between this hedge and the platform the radio operators and press reporters sat at tables, so that they were not a blot upon the scene.

The service was broadcast by NBC and CBS, and a system of loud-speakers was arranged through the park so that the vast crowd could hear every word spoken and every note of music. Joe Emerson, famous for his "Hymns of all Churches" radio program, led the singing of hymns and sang one as a solo. He looked cool and well groomed in a white Palm Beach suit, as did also Dr. Bradley and Dr. Coffey, president of the University of Minnesota, who was Chairman.

A Lutheran minister offered the

pening prayer, a Jewish Rabbi gave the readings and a Catholic priest made the benediction. Spruce and pine trees formed a background for the platform, like a magnificent backdrop to a stage, and at back-center a tall white flagstaff held aloft the American flag; gently fluttering against the dark green trees it was most effective. The sky above all — an imitable blue dome — cloudless his brilliant July Sunday.

Dr. Bradley, inspired by the mass of people, — the largest visible audience he has ever had, — the beauty of the scene and the day, and the unusual occasion, gave a great message. His subject was "Unity."

The second outdoor service was held in Grand Rapids, Minnesota, on the following Sunday, July 20th, the occasion being the Golden Jubilee of that little city. The "old timers" were out in full force, many coming a long distance to celebrate the 50th Anniversary of their old home town. The younger set, grandchildren of the pioneers, added "atmosphere" dressed in the costumes of long ago. There was "open house" in all the schools and churches, music on nearly every corner, exhibits of

cherished antiques — from china and newspapers to pickaxes and sleighs. There was a parade, an historical pageant and the outdoor religious service in the high school grounds. Loud-speakers were placed every two blocks through the town, so that the crowds on the streets and in automobiles could hear the service, as obviously the grounds could not hold them all. Again the pastor of The Peoples Church gave an inspiring message that will be long remembered by many who heard it.

Returning home late in the afternoon, we stopped at the Indian reservation where they were holding their annual midsummer two-day powwow. You will remember that Dr. Bradley was adopted by this tribe of Indians last year, and he is held in the highest respect and affection by them. A good many local people had gathered there as well as the Indians. They were all waiting for him, and even though we arrived rather late he had to speak for them.

We were glad when we reached our quiet and peaceful Island at sundown, for while it was a memorable Sunday, it had been a very warm one!

PLEASE REMEMBER

During your vacation trips keep the Church Bazaar in mind. One often sees most attractive things in shops away from home and the large city stores.

The Bazaar may seem a long way off but the weeks pass with mysterious rapidity and before we are half ready for it the Bazaar

dates will be on the calendar for early December. Materials for making aprons, pillowslips, cushions, kitchen towels, etc., etc., will be greatly appreciated if sent to The Woman's Club, care of The Peoples Church, for the ladies to make up on their sewing days.

WOMAN'S CLUB WORKS FOR RED CROSS

Every Thursday a group of from 18 to 25 ladies meet in Channing Hall and work from 10:00 until 4:00 for the Woman's Club Red Cross Unit of the Peoples Church. They have been making sweaters for men and women, knitted suits for children, dresses, gowns and blankets for babies and surgical dressings for the wounded. While all those working in the unit are not members of the Club, they are all interested in Dr. Bradley's great work and wish to help in whatever way they can.

The ladies bring their lunch, coffee is served, and during the lunch hour plans for the Bazaar in December are discussed. Many workers have been contacted to help the various Bazaar chairmen.

Mrs. John Jenkins is Chairman of the Red Cross Unit, with Mrs. Lee Bacon as Co-Chairman. Both Mrs. Jenkins and Mrs. Bacon have spent a great deal of time at the Red Cross Headquarters as well as with the Unit each week. Mrs. Nellie Sprague and Mrs. Mabel Goode are in charge of the sewing, Mrs. Margaret Stehle supervises the knitting and Mrs. Lil-

lian Whitman is in charge of the bandages.

The first allotment of work has been turned in and consisted of:
 4 men's sweaters with sleeves
 4 women's sweaters with sleeves
 2 two-piece suits (pants and sweater)
 3 pair children's stockings
 20 baby dresses
 20 baby gowns
 20 baby blankets
 1054 surgical dressings

The Woman's Club has contributed \$12 toward materials and equipment, including the purchase of a second-hand sewing machine. None of the work has been returned either to be ripped out or done over, which speaks well for the fine work being done by the Unit. The Peoples Church Red Cross Unit during the World War received a Certificate of Honor for super-excellent work as none of their work ever had to be corrected or done over; and it looks as though our present unit would keep up the reputation. If anyone has a sewing machine they would like to donate to the cause it would be appreciated.

YOUNG PEOPLES CLUB

Guest Speakers

It is quite obvious that young people are more apt to be interested in a speaker near their own age, as the audience is then assured of a more contemporary treatment of a contemporary problem—as opposed to the “When I was your age. . .” type of speech which has chased an overwhelming number of young men and women away from lectures and sermons during recent years when discussions and lectures by well-informed educators and distinguished citizens with a fund of experience at their disposal should have been drawing an increasing

interest. Therefore, our Young Peoples Club has attempted to present to its members and guests young men who are facing the same problems as we ourselves are facing, and from more or less of the same standpoint. We have found that following an address by some young person who is just embarking on a career, or attempting to establish himself in a profession, and who is confronted with the same financial problems, family problems, housing problems, and in fact all those situations which youth finds itself a part of in these critical times, our

members feel no hesitation in asking questions, stating their own experience in a given situation, and offering suggestions for correcting existing problems.

There are a number of our members who seem to prefer to remain in the background and watch the proceedings instead of participating in them, and it has been very gratifying to discover that by merely engaging a different type of speaker we have been able to gain an almost unanimous reaction from our audiences.

We were privileged, for example, to have on our program this season the Rev. Donald Harrington, whose very enlightening insight into the question, "Where Do We Go From Here?" resulted in an unprecedented response on the part of the audience in the way of questions and discussion. A very enjoyable evening was spent also

when the Rev. Robert Turner addressed the club on the subject, "Swimming in the Deep Water of the Labor Problem." Many of our members had very definite ideas regarding the capital and labor situation, and a number of interesting comments were added by the individual members to the subject under discussion.

The Young Peoples Club extends a cordial welcome to all young men and women who are seeking the companionship of representative American youth. Plans are being made for an outstanding season when the church opens in the fall. We should be pleased to add to our mailing list the names of any young persons interested in joining with us in our various activities.

Caryl M. Peterson,
President.

Professional and Business Woman's Club

One brown-eyed member of the group chose "Pioneer Women" for her subject — then eyes of twinkling blue selected "China" as her very own; she with the lustrous blue eyes said "I'll take 'Philosophy'" — soft, smiling brown eyes said "I'll take 'biography'" ; and so the choice went on. Deep, dark, grey eyes chose "Poetry"; the clearer, smiling grey said, "I want 'Humor'." And thus the roll was called, the subjects chosen, and eager faces spoke a definite purpose.

The business women are truly enjoying their summer, their impromptu studies and each other. One purpose fosters culture and improved personality throughout; the other object serves humanity without a doubt. For the business women meet each Wednesday night to knit and sew; and mingled with this service, they help themselves, you know. They now have chosen, each of them, a subject for a sage, from which, each Wednesday

night at eight, they aim to give a page.

On Tuesday evening, July 29th, Miss Dorothy Young, who, by the way, is Bazaar Chairman for the Club for the coming season, very graciously offered her home and garden in Evanston, for a Garden Party to be sponsored by the Ways and Means Committee. Remembering that at our Garden Party a year ago the evening was so cool the ladies finally all repaired to the house for warmth and comfort, the committee arranged this year's party for a later date. It seems that we must have one extreme or the other, for the evening turned out to be so frightfully warm as to keep many away. Those who did not attend were the losers, for in this delightful old garden with its well-groomed trees which reach to a great height, bushes grouped artistically to offer seclusion, the many colored lights and a very beautiful moon shining over all, one

quickly forgot the heat of the city, a soft breeze sprang up before the evening was well under way and such comfort and hospitality was dispensed that it looked as though no one could bear to think of going home. Miss Young's home is an old landmark of Evanston, having been built in 1856, and it has all the comfort of a roomy, spreading home of that period. Miss Dortha Thompson, Ways and Means Chairman, together with her committee, amply and ably abetted by our Hostesses, Miss Young and her mother, had thought of everything. There were refreshing beverages, ice cream, delicious cake and coffee. No program was planned, this being an Ice Cream Social. Chairs were grouped about according to personal whim, everyone was sociable, some obliging young men furnished music from one of the windows of the home and for those interested in the future and

in their own possibilities, two experts in these fields were provided.

The club is much indebted to Mme. Renier and Mme. Martha, who each spent a very busy evening, for the ladies soon surrounded them and it was after midnight before the last went home.

Our club has formed its own Red Cross Unit of the Peoples Church, which meets every Wednesday evening in Hall B at 941 Lawrence Avenue, from 8:00 to 10:00 o'clock. The first quota of work has been turned in and the group is now working on its second quota. Considering the limited time at the disposal of business women, a goodly number of garments have been finished.

For further summer events, in August and September, call Grace Marsh, Secretary, Longbeach 1256. The first regular meeting of the fall season will occur on Columbus Day, October 13th.

DR. BRADLEY'S ENGAGEMENTS FOR JULY

- 4—Annual address at Tower High School Auditorium, Tower, Minnesota.
- 13—Sermon, Centennial Outdoor Religious Service, Minneapolis, Minnesota.
- 19—Address, State Convention of Izaak Walton League, Hibbing, Minnesota.
- 20—Sermon, Outdoor Service, Golden Jubilee, Grand Rapids, Minnesota.
- 24—Address, 100th Anniversary of Masonry in Illinois, at Mineral Point, Wisconsin.
- 28—Address, Ely, Minnesota.

DR. BRADLEY'S NEW BOOKS

We are glad to announce the publication of two new books by Dr. Preston Bradley:

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"MEDITATIONS"

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"New Wealth For You" may be

purchased at any book store for \$1.50.

"Meditations" will be on sale at the church for \$1.00.

These books are highly inspirational and helpful reading—just the thing to pick up at any time in those quiet moments which are beneficial to us all. They are especially encouraging for these difficult times.

In thinking of birthday gifts, these books will prove particularly satisfactory.

CHURCH ORGANIZATIONS CALENDAR**WOMAN'S CLUB**

Every Thursday—9:00 a.m. to 4:00 p.m.—Red Cross Group—Channing Hall.

August Planned Event—Picnic at Gompers Park—Call Longbeach 6873 for date.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB

Every Wednesday evening—8:00-10:00—Red Cross Group—Channing Hall.

September Planned Event—Garden Party at home of Mrs. Rufus W. Lee.

August Event—Not yet arranged. Call Grace Marsh, Longbeach 1256 for details.

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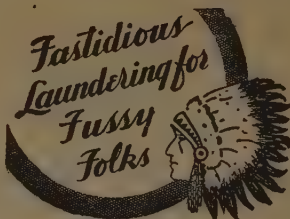
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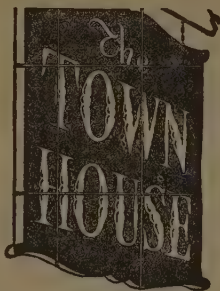
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